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Proceedings of the Ladies' Committee at Newgate, London.

(Concluded.)

It is true, and the Ladies' Committee are anxious that it should not be concealed, that some of the rules have been occasionally broken. Spirits they fear have more than once been introduced; and it was discovered at one period, when many of the ladies were absent, that card playing had been resumed. But though truth compels them to acknowledge these deviations, they have been of a very limited extent. I could find but one lady who had heard an oath, and there had not been above half a dozen instances of intoxication; and the ladies feel justified in stating that the rules have generally been observed. They have been treated with uniform respect and gratitude. They have reason to rejoice in their improved conduct, and, as they trust, in the confirmed moral habits of the prisoners.—Several have received the rudiments of education, and have learned, for the first time, the truths of the Christian religion. Many have left them, who are now filling their stations in life uprightly and respectably. But one discharged from the prison has been again committed for a transgression of the law.

In the infirmary I saw a woman who was represented as near her end. She spoke very feelingly of the ladies, adding—"All the comforts around me, and all the consolation of my mind are owing to them."

With respect to gaming, I must mention an anecdote which displays the efficacy of the system pursued. A session had just closed; many of the former prisoners were sent away, and many new ones were received. A report was circulated that gaming was still practised in the prison: one of the ladies went there alone, and assembled the prisoners together. She told them what she had heard, and she feared it was true; she dwelt upon the sin of gaming; its evil effect upon their minds; the interruption it gave, and the distaste it excited to labour; and she concluded by telling them how much the belief of that report had grieved her, and how gratified she should be, if, either from consideration for themselves, or kindness to her, they should be disposed to relinquish the practice. Soon after she retired to the ladies room, one of the prisoners came to her, expressed in a manner which indicated real feeling, her sorrow for having broken the rules of so kind a friend, and gave her a pack of cards; and four others did the same. Having burnt the cards in their presence, she felt bound to remunerate them for their value, and to mark her sense of their ready obedience by some small present. A few days afterwards she called the first to her, and telling her intention, produced a neat muslin handkerchief. To her surprise the girl looked disappointed; and, on asking the reason, she confessed that she had hoped that Mrs. — would have given her a bible, with her own name written in it; which she should value beyond any thing else, and always keep and read. Such a request, made in such a manner, could not be refused; and

the lady assures me that she never gave a bible in her life which was received with so much interest and satisfaction, or one which she thinks more likely to do good. It is remarkable, that this girl, from her conduct in her preceding prison, and in court, came to Newgate with the worst of characters. She has read her bible with tolerable regularity, and has evinced much propriety of conduct, and great hopes are entertained of her permanent improvement.

In addition to the encouragement received by the ladies, from the conduct of their pupils, both within and without the prison, they have the satisfaction of hearing other and important testimonies. The Governor, the Matron, and the chaplain of the Penitentiary at Milbank, assured me, that the females who came from Newgate were far more correct and decent than those who were sent from any other prison. The manner in which these asked after the welfare and health of the Ladies' Committee was highly interesting. I can truly say I never heard more minute or more affectionate inquiries, or more grateful acknowledgments.

The answer of one struck me much; but more from the manner than the language. Mentioning the name of one of the Ladies, I asked if she had done them any good. The reply was:—"God bless her, and the day she came to Newgate: she has done us all good, and we have, and shall always have, reason to bless her."

This prisoner had been in Newgate previously as well as subsequently to the introduction of the Ladies' Committee, and gave me a striking picture of the contrast between the two periods. At the first, the filth and smell were so intolerable as immediately to affect her health. There was no employment but gaming, drinking, obscene song books and conversation. Her friends, who happened to be respectable, were entirely excluded; they dared not enter the prison.—Her mother had indeed made the attempt; but her shawl had been openly snatched from her, and she could not recover it. Men, generally thieves, connected with the women, were admitted without any restraint, and very often slept there: but when the Ladies came, all this was altered, and the women soon seemed as much changed in mind as they were in their practices.

The effect wrought by the advice and admonitions of the ladies, may perhaps be evinced more forcibly by a single and a slight occurrence, than by any description. It was a practice of immemorial usage, for convicts on the night preceding their departure for Botany Bay, to pull down and to break every thing breakable within their part of the prison, and to go off shouting with the most hardened effrontery.—When the period approached for a late clearance, every one connected with the prisons dreaded this night of disturbance and devastation. To the surprise of the oldest turnkey, no noise was heard, not a window was intentionally broken. They took an affectionate leave of their companions, and expressed the utmost gratitude to their benefactors. The next day they entered their conveyances without any tumult. Their departure, in the tears that were shed, and the mournful decorum that was observed, resembled a funeral

procession ; and so orderly was their behaviour, that it was deemed unnecessary to send more than half the usual escort.

If any thing further could be wanting to establish the success of the institution, I could appeal to the manufactory. The women have made upwards of twenty thousand articles of dress, not one of which has been lost or stolen.

Thus has an experiment been tried, as important (in the contemplation of its future results) as any that was ever attempted by ingenious humanity. In one sense it is much to be lamented that the scene of action was not more favourable. The narrow limits of Newgate, and the consequent impossibility of classification, prevented the adoption of many measures which might have contributed much to the improvement of the prison ; and might therefore have rendered the result more strikingly successful. On the other hand, we must rejoice that the trial has been made under every possible disadvantage. A system which has surmounted the peculiar and numerous obstacles which Newgate presented, must prevail where the means of separation are greater, and the turpitude of the prisoners is less. Here, if any where, failure was to be expected.

It is evident that there is a great difference in the heinousness of crimes. There is too, as great a difference in the character of persons guilty of the same crime. A country girl may commit an offence ; but her mind probably will not have received the deep taint of habitual depravity ; and a sense of shame, if not of remorse, will not have entirely fled. An inhabitant of London (such at least as those on whom this experiment was tried) may be guilty of precisely the same offence, but this is but one act of a series of similar acts, one exemplification of a regular system.

Newgate, at the period described, contained, and indeed at all periods must contain, the refuse of the capital ; that is, the very worst of criminals, committed for the very worst excess of crime—women who had been frequent inmates of prisons, and with whom thieving was their “daily bread.” With such unpropitious materials success is conclusive, as to the possibility of reformation elsewhere.

It will naturally be asked, how, and by what vital principles, was the reformation in Newgate accomplished ? how were a few ladies, of no extraordinary influence, unknown even by name to the magistrates of the metropolis, enabled, with such facility, to guide those who had baffled all authority, and defied all the menaces of law ? How did they divest habit of its influence ? by what charm did they transform vice into virtue, riot into order ? When I first heard of their proceedings, when I heard that Mr. Newman, the Governor, had declared, that after the lapse of a fortnight he hardly knew again this part of the prison, so entire was the change, I confess that the foregoing questions occurred to my mind. A visit to Newgate explained them. I found that *the ladies ruled by the law of kindness, written in their hearts, and displayed in their actions.*

They spoke to the prisoners with affection, mixed with prudence. These had long been rejected by all reputable society. It was long

since they had heard the voice of real compassion, or seen the example of real virtue. They had steeled their minds against the terrors of punishment, but they were melted at the warning voice of those who felt for their sorrows. While they were gently reprov'd for their misdeeds, amiable exertion for them recommended itself to their imitation with double attractions.

With so much experience as the Ladies' Committee have had, it is a matter of importance to ascertain what plans they can recommend as having been found of principal efficacy. These are:—

1st. "Religious instruction," perusal of the Scriptures morning and evening. They have found the prisoners remarkably ignorant of the first principles of Christianity; and they have reason to think that a prison, in excluding many objects of worldly interest, occupations and pleasure, and in the pause which it produces in the career of life, and in the apprehensions which it sometimes excites, is well calculated for the inculcation of religious impressions.

2dly. Constant employment is a grand and indispensable requisite in the reformation of a prison. They would feel themselves totally incompetent to restrain the passions of this unruly race, if their minds was not engaged in useful and active objects.

3dly. Rules simple and lenient, but rigidly enforced, and if possible, the concurrence of the prisoners in their formation.

4thly. Classification and separation, to the greatest possible extent.

5thly. They recommend that prisoners should be treated as human beings, with human feelings; with that disinterested kindness which will engage their affections; yet as human beings degraded by crime, with that degree of restraint, and with those symbols of degradation, which may recall a sense of their guilt, and humble their pride.

I am well aware that I have dwelt longer upon this subject than its connexion with the object of the book may justify; but if it be a digression, I trust my readers will excuse it, in consideration of its importance and interest. Were it merely a philosophical experiment, it would be worthy of authentic record, as giving us an insight into the secret structure of the human mind; as furnishing a demonstration that there is rarely a period at which the embers of expiring virtue may not be revived; but it is not an abstract metaphysical discovery; it is intimately connected with the welfare and happiness of mankind, and with the diminution of crime.—Thousands pass through our prisons every year, and learn their vice and the arts of successful villany. A judicious application of the methods adopted by these ladies, may furnish the prisoners with other acquisitions, and render our prisons what they ought to be, and what they are not, schools of morality and reformation.

The following articles, published in the London Times of January 21st, 1818, having a connection with the subject of the **LADIES' COMMITTEE**, will, I have no doubt, be satisfactory to those readers who feel an interest in their proceedings.—"In closing this extraordinary account, I would propose to the consi-

deration of the benevolent and active part of our citizens, the question whether a plan, the beneficial effects whereof have been clearly ascertained, originating, as I believe in this city, and which appears to be practically approbated in other countries, shall, now its original promoters are generally removed to the world of spirits, be suffered to dwindle and to die, for the want of attention on the part of their descendants and successors?—and I would very respectfully solicit the attention of those bodies in whom the Legislature has placed the appointment of inspectors of the Prisons, continually to have in view the importance of selecting, for this purpose, men who really have the interesting subject of reformation at heart, and who are of the description recommended by Jethro to Moses, “such as fear God, men of truth, hating covetousness.” W.

STATE OF NEWGATE.

Sessions-house, Old Bailey, London, Jan. 19.

To the Right Honourable the Lord Mayor, and other of his Majesty's Justices, presiding at the Court of Sessions, now holden at the Old Bailey.

We, the Grand Jury of the city of London, having reported the several bills of indictment presented to us in due form, and being informed by the proper officer, that no others are forth-coming, do wait upon the Court for the purpose of receiving our discharge; at the same time, we wish to observe the great pleasure we have derived in perceiving that no bill has been found by us for murder, nor any one of a crime of a peculiar atrocious nature; a circumstance very gratifying to the jury.

In the progress of our duty we visited the prison of Newgate, and especially directed our attention to the state of that prison, and we lament to record, that from the great influx of prisoners, it is hardly possible to keep them in a state of wholesome cleanliness; a circumstance we deeply deplore, as putting together all descriptions of offenders, an evil easily obviated in the opinion of the Jury, (and in which opinion they are borne out by Mr. Brown, the keeper of the prison,) if more space could be allotted, whereby a classification of the prisoners might be effected to the evident improvement of their health, comfort, and morals.

The vast number of juvenile depredators in confinement, and the melancholy circumstance of 4 being under sentence of death in the condemned cells, and in irons, the youngest only 9 years of age, and the oldest 12, connected with the circumstances of very many of them previous to trial associating with the profligate, hardened, and abandoned, presents to us the idea of the probability of a reform, which a more judicious and attentive confinement might produce.

The deplorable situation of the male prisoners, with respect to clothing, particularly the juvenile part, made a melancholy impression on our minds. Many were without shoes or stockings, others

without shirts, and one almost in a state of nakedness—circumstances we earnestly recommend to the consideration of those who arrange and manage the general business of the prison; and we are of opinion that the general health of the prisoners of both sexes would be materially improved if an allowance of soap was granted for that purpose.

In visiting the infirmary, the Grand Jury feel great pleasure in announcing that every necessary attention appears to be paid to the sick, and those in a convalescent state, and to the general health of the prisoners.

We further beg leave to state to the Court the gratifying pleasure we received in witnessing the exertions of Mrs. Fry, and the ladies who so kindly assist her in attending to, and instructing the female prisoners, whose reformed deportment, and cheerful acquiescence to their wishes, demonstrated, with a force no language can describe, the affection these unfortunate women entertain for these humane, intelligent, and active females.

JOHN GANN,

Foreman of the Grand Jury.

Extract from the Hon. Mr. Bennet's Pamphlet on the state of Newgate, addressed to the Common Council and Livery of London.

“But I contend that the reformatory system is alone that which ought to be pursued: and the first step to be taken in it is, in the earliest stage of guilt, so to separate and to class as to make the objects of legal detention, or criminal punishment, better for the moral discipline to which they have been subjected. It is for these reasons that I call upon you to admit of no delay, to hear of no excuse; but to insist upon your magistrates and representatives adopting some efficient plan to give to their prisons that reformatory character which the well being of society demands from their hands.

“In respect to the women prisoners, a great and important change for the better in the mode of confining them has taken place. They are not now the tried and untried, mixed together: those under the sentence of death are placed by themselves: but even here the convicts and fines are not separated. Girls of the tenderest years are associated with the most profligate characters. On the 20th of December last there were 97 female prisoners in Newgate, 17 only of whom were for trial. The greatest proportion of the tried were convicts: one of them was only 11 years of age; and of the whole number 18 were under 21. The humane and excellent management of Mrs. Fry, and the Society of Friends, has placed this part of the prison in a state of comparative excellence. The disgusting scenes that formerly occurred there have ceased. But the system, even as it is, cannot be persevered in, and the benefits of this meagre and limited classification preserved, if more room be not given; for the numbers now are nearly equal to filling the space allotted to them, and 170 women have been confined there at

the same time. No praise of mine can add weight to the tribute of general applause which Mrs. Fry and her Committee of Friends have received from all who have witnessed their efforts.

"Those who visit Newgate must be satisfied that much good has been done ; not indeed, by rules and regulations emanating from the Prison Committee of Aldermen ; but by the exertions of individuals who have devoted their time to the reformation of the vicious and the relief of the distressed. The necessity for their labour, and the praise bestowed on their benevolence, is not flattering to the regular legitimate managers of this prison. If the regulations were as they ought to be, and places of separate confinement provided for the different classes of offenders, according to the plans now universally approved of, Mrs. Fry would have found half her task performed. She might have stimulated the idle to industry, instructed the ignorant, reformed the profligate by precept and example, and consoled the unfortunate ; and she and her friends would not have to lament that their labours are rendered comparatively of little use, from the absence of those means of classification which are essential to the success of any plan of rational reform. The want of these means was strikingly illustrated during my visit to Newgate on the 20th of December. I found two convicts among the untried female prisoners ; and upon inquiry why they were placed there, was told they were too bad and abandoned to be kept with their companions : so that the punishment inflicted upon these profligate and convicted felons was to place them, not by themselves, but with those whom the law considered as innocent. Thus those who were untried were punished by being compelled to have, as associates, women who were even outcasts from the society of convicted felons.

"Perhaps among these 17 untried persons, who were forced to keep company with these two women, there might have been a girl, circumstanced as one was in this part of the prison last year. She was crowded into a room with an assemblage of idle, drunken, prostitutes, and thieves ; with a woman committed for, and I believe afterwards convicted of child-murder. This poor girl was an unwilling instrument of a man who seduced her into an attempt to utter a forged note. She pleaded guilty, and her life was saved ; but she was sentenced to be transported. From the kindness of Mr. Capper, who is ever ready to relieve real distress, and to lessen the severities of our penal laws, operating on individual cases, she was placed in the Penitentiary at Milbank, where she has so conducted herself as to merit the praise of the managers of that excellent institution. While this young person was in Newgate, (and she was but 18,) her modest appearance and manner attracted the notice of all who visited the prison. Among others, an American gentleman, who was told there that I had interested myself to preserve her from the ruin with which she was menaced, wrote to me to entreat that I would not relax my endeavours to save her from the Hell upon Earth, as he called this prison.

"Think, then, I entreat you, what must have been the feeling

of a modest girl in such a situation ; and then remember, that, while I write this, many are in a similar condition. A single breach of the law, however trifling, may lead to detention in prison ; though the person so confined may have, with this exception, every moral feeling, as pure as those of the best of us. And these miserable beings, (miserable because they are prisoners, but more to be pitied because they are confined with all that is bad, profligate, and base,) must be corrupted, almost past all redemption, by the want of that proper classification which I am contending for. What then is wanted ? here is room for their separation ; and till this is obtained, Mrs. Fry may do much to relieve present misery ; her charity may be like the benevolence of her heart, boundless ; she may remedy magisterial neglect ; she may relieve individual wretchedness ; she may lessen all the evils attendant on this mode of confinement ; but the disease is past her cure. It is, however, in your hands, Common Council and Livery ; you can furnish a remedy ; and that can alone be found in the construction of a prison upon a plan embracing those reformatory advantages, the usefulness of which are now no longer matters of dispute.

From the Jewish Expositor.

PROCEEDINGS OF THE LONDON SOCIETY FOR CHRISTIAN-
IZING THE JEWS.

Extract of a letter from the Rev. R. Pinkerton.

Polangen, July 10, 1818.

I paid a visit to a colony of *Koraite Jews*, who have inhabited this delightful spot, Troki, on the borders of the lake Biala, for several centuries past.

On entering the house of their chief Rabbi, I saluted him in Tartar, and to my astonishment was answered in the same language. I inquired whence they originally came ? The answer was, from the Crimea ; that they and their ancestors had resided in Troki for nearly *four hundred years*, and that they possess very distinguished privileges from the ancient dukes of Lithuania, and kings of Poland. Before I had finished my inquiries, the house of the middle-aged Rabbi was filled with the brethren, who were all anxious to know who the stranger was, and what he wanted. Our conversation then began about the signs of the times, and the coming of the Messiah, and lasted upwards of an hour and a half. I stated the truth as clearly and forcibly as I could. The Rabbi defended his position, that the Messiah was still to come, with the Old Testament in his hand ; but having no Tamudic interpretations to screen himself behind, he was soon at a great loss. The people in the mean time were all eye, all ear. They had never heard such discourse before.—The Rabbi was at last so much touched with what was said, that he changed colour, turned pale, and looked aside.

Another of his brethren, a merchant, well dressed, then came forward, and with considerable shrewdness attempted to defend the cause in the view of the people, who were now muttering to each other, and anxious to know how all this would end.—Having proved to him also, that Messiah must needs have come, I spoke of the purity and spirituality of the Gospel, and of that eternal life which is revealed in the doctrines which Christ taught. The merchant, I found, had read the Polish New Testament with considerable attention.—The Rabbi stood like one confounded: I never saw any individual in such a state before. I asked them whether they had ever read the doctrines of Christ and his apostles in Hebrew? The question seemed to rouse their curiosity in the extreme. They replied they had heard such a thing existed, but had never seen a Hebrew New Testament.

By this time my calash and servant with fresh horses were before the door. I took out five copies of the Hebrew New Testament, and presented the Rabbi with the first. He seemed to get new animation at the sight, and accepted it most willingly, embraced and thanked me for it. I then gave a copy to the merchant, who seemed no less overjoyed, and was warm in his expressions of gratitude. Now the difficulty was, how to dispose of the remaining three. All hands were stretched out, and every one cried, "O, let me have one also!"—An interesting young man stood near me: several times he stretched out his hand, as if eagerly desiring to grasp at the third copy, which I held in my hand, and as often he abruptly drew it back again. I read in his countenance a strong combat in his feelings between civility and desire. To him I gave the third. His countenance now shone with gratification and joy, and all present approved the act. They all commenced reading with great avidity, and before I left them gave proofs of their understanding well what they read. The merchant accompanied me a little way, and left me with these words: "I believe, that some important crisis with our people is at hand: what it is I cannot now say.—God will direct all."

Recent confession of a Jewish Schoolmaster—addressed to a Christian friend, by whose instrumentality he was brought to a knowledge of Jesus Christ.

"Agreeably to your desire to be informed of my present views in matters of religion, I am so free as to offer you these lines.

"Already in my early youth, the performances of my religion gave me no satisfaction. I thought, should God, that most exalted and infinitely wise Being, be pleased with such ceremonies? Often, in my lonely room, I dropped down upon my knees, and prayed that God would enlighten my mind, and show me the way of salvation. Once my father surprised me, and inquired into the reason of such a manner of praying; for among the Israelites it is

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reputed sin to pray kneeling. I said, I cannot, in our school, suitably arrange my ideas, neither worthily worship my dear Father in heaven. These expressions made my parents very uneasy, and they resolved upon sending me to a Rabbinical academy; to the end, that I might there get better notions concerning religion.— Gladly I complied with the wish of my parents, expecting there to be more clearly instructed in those doctrines which give to man, in every situation of life, the greatest comfort, and which ought to be his dearest and most sacred concern, namely, religion. But, alas! my hope was vain. Every Rabbi explained the most important passages of the Bible in his own way, adding some foolish fables, and nothing was to be found like a reasonable explanation. But all the Rabbinical fables, the whole artfully elaborated system of the Talmud, and all the vain disputes arising therefrom, convinced me more and more, that the present Jewish creed is not that which Moses received upon Mount Sinai, but that it is only a fabric imagined by some enthusiastic men.

“How pitiful was my situation! I saw clearer than my teachers saw or would see: but dared not to open my mouth, that I might avoid the fatal suspicion of heresy, and not fall a sacrifice to the inconsiderate passion of the Rabbies. However, all my caution was in vain. For the Rabbies are cunning; they saw very soon that I did not accurately perform their ceremonies, and endeavoured to strip me of the favour of my parents; in which they perfectly succeeded. My parents wrote to me that if I in the least manner deviated from our rites, I had not to expect from them any means of sustenance. But I brought that offer to the claims of truth and conscience, and said; father and mother have abandoned me, but the Lord will receive me.

“Long time I erred in false opinions, attached to the natural religion, so called, without finding perfect satisfaction, until you, most honoured Sir, deliverer of my soul! as a faithful leader, in a kind and charitable manner, showed me the right way I have to walk, that I may reach the end of salvation. Like a loving parent, you would not, as in former times my Rabbies did, obtrude upon me any thing; no: you would have me to examine and to convince myself. O, I have examined, and I have been convinced that salvation is not to be found, except in our Redeemer Jesus Christ. Joyfully I cast myself into his arms, in the firm confidence, that I also shall have redemption in his blood, even the forgiveness of sin, according to the riches of his grace. I have indeed, hitherto, not been a partaker of the means of grace, except the Bible; but however, I already feel an inward joy and happiness that I am unable to express in words. To him, Christ the Redeemer, be thanks to all eternity. In his Gospel I have found the truth I so long have sought in vain, viz. the union of the mercy of God, and the justice of God. My whole life shall now be regulated according to the doctrines of my Saviour, and his yoke shall be soft unto me, though I should bear it through rough paths

and many sufferings: for I know I shall thereby be led to everlasting bliss.

"It is impossible for me to conceive how many thousands among my brethren can be so blind as to set at naught their own salvation, though we have the true means in our hands to be convinced of the divinity of Christ; for we need only to compare the Old Testament with the New, to see clearly that the old covenant continually refers to the new. We need only to examine the passage, Jer. xxxi. 36., then we shall see that the old covenant of ceremonies has been abolished long since.—Our most learned men, especially the immortal Maimonides, confess that the sacrifices were only instituted, to the end that the Israelites might not at once be deprived of their sensual religion, as they had been accustomed to idolatry in Egypt. And when we furthermore consider the promise God gave to our father Abraham, as fulfilled in our Saviour, there can be no doubt that Jesus is, and ever shall be, the promised Messiah.

"We feel it: and the most pious character among us, the most scrupulous in performing every rite, lives in a continual anxiety and distress, not finding in himself any true satisfaction. And why? because he wants a Mediator who is able to save to the uttermost all them who through him come to God, as he lives for ever to make intercession for us. I hope the time is not far distant when we shall divest ourselves of the proud self-conceit of our own righteousness, and when we shall be awakened from our deep slumber, that Christ may enlighten us.

"Excuse me, most honoured Sir, I only ought to tell you my own convictions concerning religion. But the tenderness of my heart towards my brethren, leads me to tell you how much I wish them to enjoy the free course of the Gospel, that all tongues may confess that Jesus Christ is the Lord, to the honour of God the Father. May God grant you many years here upon earth, that you may for a long time be an instrument in promoting the happiness of mankind. Beside this, I intreat you not to forget me in your prayers, that I may be more and more established in truth."

The gentleman to whom this confession was addressed, not being satisfied with the views of the sacrifices adopted by the writer from Maimonides, advised him to read the letter to the Hebrews, where the true tendency of the sacrifices, as typifying the atonement of Jesus Christ, is clearly explained. Whereupon he received the following declaration:

"I am perfectly convinced that the sacrifices of the ancient covenant were presented, not for political purposes, but in obedience to the divine command, as a necessary means for obtaining the forgiveness of sin. The sacrifices, with the whole ceremonial service, have now ceased, and our eternally-sufficient sacrifice is the blood of Christ, which he has offered to God, thereby to procure eternal redemption. But what I wrote in my former paper was not relative to my own view of the subject, but relative to that

of my brethren, who do not regard these sacrifices as abolished. And though they cannot offer any now, still they chatter every morning and evening in the prescribed form of sacrificing and burning incense ; imagining that this is as well pleasing to God as the sacrifices and the burning of incense were of old. What confusion of ideas !

“ This proud conceit is, in my opinion, the greatest obstacle which impedes the propagation of the Gospel among the Jews. No means should therefore remain untried to convince them of the fallacy of their ideas concerning sacrifices, and to prove to them, that even their most learned Rabbies, though they believed that God had instituted the sacrifices, were, no less than St. Paul, convinced that the blood of bulls and goats could not take away sin. But, as these truly sensible rabbies were ignorant of the real purpose of the sacrifices, they supposed that God had instituted them in order to prevent the idolatrous services. Blessed be our Father in heaven ; blessed be our Saviour Jesus Christ, whose words are also to me the words of eternal life, and the comfort of my existence now, and for ever.”

SYNOD OF NEW-YORK AND NEW-JERSEY.

Summary Account of Religion within the bounds of the Synod. October, 1818.

The Synod have heard, with mingled emotions of pleasure and pain, the accounts of the state of religion within their bounds through the past year. While, in some of their congregations, they find cause for joy and thanksgiving, the state of many of them calls, in a special manner, for humiliation and mourning.

There is, in general, a punctual and decent attendance on the public worship of God : and they have not heard of any marked declension in this respect. Numerous prayer-meetings still exist within their bounds. Few, if any, of their congregations are without one or more of these important institutions ; and although in some their number has lessened, in others it has increased. The Monthly Concert of Prayer is, with very few exceptions, punctually observed in all the congregations ; and a lively interest appears to be taken in this union of Christians, to pray, “ Thy kingdom come.” In most of their congregations the children are regularly catechised ; and in several of them the attention to this important mode of religious instruction has evidently increased : and the Synod have noticed with pleasure, that, in a few congregations, special attention is paid to baptized children, by statedly assembling them, and reminding them of their relation to the church, and their duties thence arising, and particularly commending them in prayer to the blessing of a covenant God. In most congregations, also, the youth are statedly collected, and recite the Holy Scriptures ; and a deep and growing interest is manifested in attention to this important duty. Numerous Sabbath Schools exist within the bounds of the Synod.

These schools have increased in number through the past year; and, in some instances, have been signally blessed as the means of special seriousness.

The Synod have also heard with pleasure of numerous benevolent societies, both male and female, within their bounds. Many of these were organized in former years, and continue in vigorous and successful operation; and several have been formed in the past year. These societies, with different minor objects in view, have all one great end, the extension of the kingdom of Christ, and the salvation of the souls of men. The exertions which are making in this way, are among the most encouraging signs of the times, that the Lord is about to appear extensively to build up Zion; and that the time is drawing nigh, when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

On the subject of revivals of religion—while the Synod have to mourn that they cannot inform the churches of as extensive outpourings of the Spirit as in some former years, they, nevertheless, rejoice that they have been permitted to hear of a special and glorious work of grace in several of the congregations.

In the congregation of South-Hampton, in the Presbytery of Long-Island, it has pleased the Lord, through the year past, to revive the languishing graces of his people, and to awaken many of the careless to seek the salvation of their souls. The number added to this church, as the fruit of this revival, is forty-six, and more are expected. A greater than ordinary seriousness has also existed in the congregations of Aquebogue, Mattituck, and Huntington, in the same Presbytery. Several have been awakened, and hopefully converted; and the friends of Zion are hoping and praying that these may be the first fruits of a more general work of grace.

In the Presbytery of Hudson, the congregation of Paterson has been, through the past year, signally visited with the gracious influences of the Holy Spirit. In this small congregation, consisting of but about thirty families, forty-five persons have been received into the communion of the church. This work has extended into Salem, another congregation belonging to this Presbytery; and also into several societies around, not connected with the Synod.

From the Presbytery of Jersey the Synod have also heard of revivals of religion. The congregations in this Presbytery, which have been thus specially blessed, are the 2d congregation of Woodbridge, Rockaway, Perth-Amboy, Jersey, Newfoundland, and North-Hardiston.

In the 2d congregation of Woodbridge, the revival commenced about the time of the last meeting of the Synod: one hundred and fifteen have been added to the communion of the church, as the fruits of this gracious work.

The commencement of the revival in Rockaway was about the same period. In this congregation, it is worthy of particular notice, the first appearances of the special presence of the Divine Spirit were manifest in a Sabbath School. The number of subjects of this

work, added to this church through the past year, is one hundred and twenty-two.

In Perth-Amboy, the revival commenced in the month of November last; as the fruits of it there have been added to the communion of the church, from this small congregation, twenty-two persons.

In the city of Jersey, where a very small church was organized a few years since, it has pleased the Lord also, to pour out his Spirit. The church in that place had become almost extinct; and iniquity greatly abounded. Last spring a missionary was stationed at that place by the New-Jersey Missionary Society. Very soon it pleased the Lord, in a special manner, to own the labours of his servant. Many were brought anxiously to inquire, what they should do to be saved; and twenty-one have already been added to the communion of the church, before consisting of but about ten members.

The congregation of Newfoundland has been organized but a few months. It is situated in a district of country which has long been deplorably destitute of the means of grace. Last spring a missionary was sent into that region by the Missionary Society of Morristown. A very great change was soon visible. Sabbath Schools were formed, and filled with children and adults. The people generally attended on the preaching of the word; and many were brought under powerful convictions. The church of Newfoundland was organized in August last, with thirteen members received on examination; and there is a prospect, that on the next Lord's day as many as twenty more will come forward. Two other churches, it is expected, will be shortly organized in that neighbourhood as the fruit of this work of grace.

In North-Hardiston, in which another missionary has been labouring since last spring in the employ of the New-Jersey Missionary Society, it has also pleased the Head of the church to vouchsafe the special influences of his Spirit. The additions already made to that church, with those expected at the communion shortly to take place, amount to about thirty.—These successes given to missionary labours, while they are calculated to fill the friends of missions with gratitude and joy, afford great encouragement to them to persevere with increased zeal and exertions in this important cause.

The Synod have also to notice, that a more than ordinary attention to the things of religion has been manifested in the United Congregations of Kingwood, Bethlehem, and Alexandria, in the Presbytery of Newtown; sixty-one members were added to those churches at the communion last spring.

Among the things of a pleasing nature the Synod have also to mention, that since their last meeting a society has been formed in the State of New-Jersey, styled "The New-Jersey Society for the Suppression of Vice, and encouragement of Good Morals," to which there are already several auxiliaries; and further, that exertions are making in several places within their bounds, in the State

of New-York, to discourage and suppress vice, and promote morality, by means of associations for that purpose.

The Theological Seminary of Princeton continues in a flourishing state. The number of its students last summer was fifty-five.

The African School also, lately founded by the Synod, is in a prosperous state, and promises to be eventually a great blessing to the people of colour in this country and in Africa.

For these blessings vouchsafed in the past year, the Synod desire to be thankful; and they hope they will call forth the gratitude of the churches to the Giver of every good gift, and rejoice the hearts of his people.

But amidst these causes of rejoicing, the Synod feel that they and the churches under their care have also great reason to be humbled and to mourn. The vices of Sabbath-breaking, profaneness, and intemperance, still exist to an alarming degree, in many places in their bounds. And while in some congregations they have declined, in others they have increased. The Synod feel constrained again to lift their warning voice against these vices, injurious to the best interests of society, and destructive to the souls of men. And they exhort all the lovers of religion, and the friends of their country, by all the means in their power to endeavour to resist the progress of these destructive evils.

The Synod have also to notice, and they desire to do it with deep humiliation, and anxious concern, that while in a few of their churches the cause of religion has been advancing, in many of them vital piety has, through the year past, been in a low and declining state. The professing people of God, to whom these remarks may apply, are solemnly called upon;—as they regard their own covenant engagements; as they respect the glory of God; as they desire the salvation of others, and would not be instrumental in their perdition; and as they would secure their own peace and happiness, both here and hereafter:—to awake out of sleep; to arise from the dust; to remember from whence they are fallen, and repent and do their first works; and to be watchful, and strengthen the things which remain that are ready to die.

Considering what the Lord has done for his church in the present day, is it not peculiarly ungrateful and criminal in Christians to be inactive and lukewarm? and is it not too late a period of the world, and too near the dawn of the Millennial day, for Christians to be sleeping? “Knowing the time, it is high time to awake out of sleep! The night is far spent, the day is at hand, let us therefore cast off the works of darkness, and let us put on the armour of light.”

Resolved, That the Synod earnestly recommend to all the Presbyteries, Pastors, and congregations under their care, that they pay particular attention to the following recommendations of the last General Assembly, viz.

1 “*Resolved*, That the General Assembly recommend, and they do hereby recommend, to the pastors and sessions of the different churches under their care, to assemble, as often as they may deem

necessary during the year, the baptized children, with their parents, to recommend said children in prayer to God, explain to them the nature and obligations of their baptism, and the relations which they sustain to the church."

2 "*Resolved*, That it be recommended to the ministers, elders, and deacons of the Presbyterian churches, to refrain from offering ardent spirits to those who may visit them at their respective houses, except in extraordinary cases."

Resolved, That Dr. Greene, Dr. Richards, Dr. Romeyn, Dr. Alexander, Dr. Griffin, Mr. Spring, and Mr. Grant—*Ministers*; and Mr. Divie Bethune, Mr. Samuel Bayard, and Mr. Joseph Jackson—*Elders*; be a Committee to consider the expediency of establishing a Board of Missions, under the direction of this Synod, for the purpose of building up the waste places within its bounds; and if such a measure shall be deemed expedient by the Committee, to draft a plan of operation, and submit it with their report to the Synod at their next meeting.

Adjourned to meet in the Cedar-street Church, New-York, the third Tuesday in Oct. next, at 3 o'clock, P. M.

Concluded with singing, prayer, and the benediction.

From the Presbyterian reports the following is a summary of the state of each Presbytery:—

	Min.	Cong.	Licen.	Can.	Com.
Long-Island,	15	16	2	3	1031
Hudson,	23	35	4	4	3021
New-York,	14	12	6	7	2268
Jersey,	28	26	10	9	5412
Brunswick,	30	38	7	4	3252
Newton,	15	25	2	1	1216
Total,	125	152	31	28	16200

SABBATH SCHOOLS.

Extract from the Report of the Sabbath Schools attached to the first and second Baptist Churches in Boston, presented the 29th Oct. last, at the annual meeting, in the Rev. Mr. Winchell's meeting-house.

In giving an account of the Sabbath Schools, where your care and benevolence has been particularly applied, but little may be expected in addition to the report of the last anniversary: for although their objects are the most noble and sublime, yet their operation being the most simple, each year's report must be similar in its detail to the preceding. The number of pupils in your schools has not been augmented from last year. The increase of similar institutions in this town, furnishes a reason, obvious and satisfactory. A year ago there were eight; now there are thirteen, and most of them well filled.

The whole number in the four schools is 364 from 6 to 16 years old. Those that constantly attend do not exceed 250; the *smallness* of this number is made up in the consideration that most of them are indigent children, who, when admitted, were unable to read; and perhaps *many* of them, if the kind hand of charity had not led them hither, might never have enjoyed either scientific or religious instruction. Each school contains from 50 to 60 who are constant in attendance; these are divided into five classes, from 10 to 14 pupils each; and each class has a teacher, except in the male school of the second church, where at present two teachers instruct the whole; from this school, *one* has been removed by death. We notice it with keener sensations of pain, because he was a sprightly youth, the eldest son of his mother, and she a widow. He died in the triumph of faith. In the first of his sickness, which continued only six days, he expressed a fear of death, "because," said he "I have been wicked;" he had been convinced of this for some length of time. He had often been observed by his teacher to weep. Before he departed, his fear left him; Jesus, we trust, had smiled upon him, and removed the sting of death. His Sabbath School instruction was *now* appreciated. His views of *sin* and *holiness* were consistent, and such as is seldom found in riper years: but on these subjects his disorder would not suffer him to converse much: he slept in hope. Here your institution has been blessed in giving joy in heaven over a repenting sinner.

The effects of Sabbath School instruction is no where more visible than in Boston. A general and lasting reform has commenced in the conduct of our youth. Their morals are improved. Profane swearing and Sabbath-breaking are more regarded as hateful and pernicious practices. It is a truth well supported, that for years, scarcely a month elapsed, but some street had been filled with boys, skirmishing with clubs, cruelly beating and maiming each other. The North-Enders, and South-Enders, low terms, but terms, no doubt, familiar to your ears, kept up a perpetual warfare; but this practice now appears to be abandoned; not an instance of it has been known for nine months.

Your Committee acknowledge it a pleasing part of their duty to report the increase of Sabbath Schools through our country. Who can view, but with delight, this magnificent scene, this broad laid foundation for the security of our civil and religious liberties—for the consolation and prosperity of Zion? They have multiplied to the astonishing number of 500 in New England: this is a near estimate. You will find one in almost every considerable town and village in the United States. This great work of enlightening the youth with religious knowledge is common—is spreading with astonishing success in every part of American Christendom; and although it is a work in which Christians of every denomination are equally interested and engaged, yet there are no conflicting interests, no distracting jealousy, no discording sentiments; every heart beats in union; every man has caught the holy flame of emulation,

and without envy, provoking his fellow to love and to good works. These schools are planted among the savages of the western forest, there producing the immortal fruit of religion. Much of the success of missionary labours among the Indians is confined to them. Great numbers of the Chickamaugah, Choctaw, and Cherokee tribes, have, through their instrumentality, embraced with humble hope the Gospel of Christ; of the latter, it is said, whole families attend. In one instance, an old female was receiving instruction in the same school with a grand-child.

In the Southern States they are frequent, particularly among the blacks. Many adults of these unfortunate and degraded beings enter the schools without knowing a letter in the alphabet, or who made them; yet such is their capacity to learn, that in a few months they can read the Bible. In the Western States, among the new settlements, they are greatly multiplied, and greatly blessed, in reforming the vicious, and correcting every irregular habit. To use nearly their own language, the state of morals is improving; the open violations of the Sabbath are less frequent, profanity is becoming unpopular, and drunkenness more disgraceful.

In the Middle States they are more numerous, and peculiarly blessed. New-York and Pennsylvania is completely overspread. New-Jersey, the year past, has been visited with many extensive revivals, a number of which were attributed to the Sabbath Schools. The good effects among children and parents is remarkable; the one are taught the way of truth, and they teach the other by their reformed lives.

Their effects are general, benign, and every where the same. A recent report on the state of religion in Vermont, states, "The Sabbath Schools are springing up in all parts of our state, as the first-fruits of the millennium, waving before the Lord." "To the church in Greensborough 52 have been added; the revival commenced in a Sabbath School—out of the mouths of babes and sucklings God has perfected praise." Your Committee have but glanced at the glorious things the Sabbath School has every where achieved; and how wonderful? It will yet transcend all this; it will yet acquire new triumphs, as honourable and as brilliant as those of the Gospel.

The era of great things has commenced. The youth are crowding into the Sabbath School, and each, we trust, is receiving a sanctified destination for the Redeemer's kingdom. The present age is to develop more clearly the great and mysterious plans of Providence; in the present day "many run to and fro," among all nations, "and knowledge increases."

— The reign of discord and violence, after long sporting with human repose, is retreating from the scene of desolation. The ruthless sword, after drinking the blood of nations, is returning to its scabbard, there for ever to rest.

SAVANNAH (GEO.) SABBATH SCHOOL.

Extract from the fourth Quarterly Report of Mr. LOWELL MASON, the Superintendent.

Since the commencement of the quarter sixty have been admitted. The whole number of scholars at present is one hundred and sixty-five, and the average number of attendants one hundred and forty; there are eight classes, or divisions of classes of girls, and eight of boys, each of which has an instructor of their own sex; nine are Bible or Testament classes. Sixty-two scholars have been admitted to the Library class, and are entitled to the use of the Library, which now consists of one hundred and ten volumes. We might call your attention to the progress of particular scholars, but such a number have distinguished themselves by their constant attendance, good behaviour, and diligence in their studies, that the limits of this report will not permit.—Many have committed to memory in a week from one to two, and in some instances from three to four hundred verses of scripture, besides catechisms. The general knowledge of the Holy Volume, especially of the New Testament, which many of the scholars have obtained, is really surprising; it is sufficient to silence every objection to Sabbath School instruction, and we should think, to induce all christian parents to send their children. We have much cause for gratitude to God for the general health of the scholars through the summer—there have been but few cases of sickness—and we know not that a single instance of mortality has occurred. On the whole, the school has improved more within the last quarter than in any similar period since its establishment in 1816.—Teachers seem more engaged—scholars more interested—both feel more the vast importance of the work—the seed is sown in the morning, and in the evening it is not withheld: we know not which shall prosper, or whether both shall be alike good, but we feel assured that the increase will be given, and that fruit will abound to the honour and glory of God.

OTAHEITE.

Further Particulars of the progress of Christianity in the South Sea Islands may be gathered from the following Extracts, made from the public Letter of the Brethren, dated Eimeo, 2d July, 1818.

SINCE the date of our last, Christianity is become the professed religion not only of Tahite and Eimeo, but also of all the Society Islands.

At a small island to the north of Tahite called Tetaroa, three places of worship have been lately erected. Tapua-manu has been professedly Christian for a good while. Huaheine, Raiatea, and Taha, have renounced Heathenism, and make a general profession of Christianity. The people of Borabora, particularly two chiefs, Mai and Tefuaora, have distinguished themselves by their zeal in destroying the idols, demolishing the morais, and erecting places

for the worship of the true God. And it appears, by letters which we have lately received from *Raiatea* and *Borabora*, that the Boraborans have made converts of their neighbours of *Marua*. That island is the furthest to the westward of us in this group; and as no one of us was ever there, it was, as might have been expected, the last in renouncing idolatry.

Some pleasing things have occurred in respect of the small islands to the eastward of us, called the *Paumotu*; these, viz. the inhabitants of *Ana*, *Awara*, the *Paliseers*, and numerous small islands in their neighbourhood, have been for many years past in the habit of visiting *Tahite* and the Society Islands, and many of them have been witnesses of the wonderful change which has taken place here. Some have attended school, and learned to read well, and obtain some acquaintance with the principles of Christianity, as contained in our Catechism: but they have all a remarkable attachment to their own islands, miserable as they are; and, in consequence of several of them having come hither and returned, for some years past, many of their countrymen have renounced Heathenism, and this will probably be the case shortly through all these small islands which have intercourse with us and each other.

The state of things being such, we can say, with more propriety than some perhaps in our native country will be ready to allow, 'the harvest is truly great, but the labourers are few'—very few, and inadequate to so great a field of labour.

Further intelligence from the South Sea Islands, extracted from the London Missionary Chronicle for October, 1818.

Among the Islands which have lately received the gospel are those usually called the *Paumotu*, concerning which Mr. Eyre, of Parramatta, has communicated the following particulars.

The *Paumotu* Islands are situated from about 20 to 40 or 50 leagues to the eastward of *Otaheite*. Until lately the inhabitants of these Islands were considered as the most barbarous and hostile people known in the South Seas. Their wars were frequent, and cruel in the extreme, and their treatment of captives approaching to cannibalism. They were frequently driven to *Otaheite* for refuge. Two parties arrived there about the year 1807—the conquering party following the conquered, if possible to exterminate them. *Pomare* separated them, and gave them land to reside on, but with difficulty restrained them from recommencing hostilities. In person, appearance, and manners, they are far inferior to the *Otaheiteans*. Their language is radically the same as that of *Otaheite*, but approaches nearer the *Marquesan* than the *Taheitean*, having the *g* and *k* in it, which never occur in the latter.

An awful proof of the barbarous character of this people, says Mr. Eyre, happened whilst I was at *Otaheite*. The inhabitants of one of the Islands were wholly exterminated by war, after which the barbarians proceeded to destroy all the fruits. That such a

race of men (adds Mr. E.) should be brought to embrace the gospel and feel its power, is a striking accomplishment of the prophecy, that 'the wolf shall dwell with the lamb, and the leopard lie down with the kid.'

A further and remarkable account of these people appears in the following extract from Mr. Ellis's Journal. He and his companions, on their voyage to Otaheite, touched, Feb. 2, 1817, at the Island of Tubooi, and bartered for provisions with the natives. Two Europeans who were on the Island informed them that a canoe, bound for Anaa, one of the Paumotu Islands, had recently touched at Tubooi, having been driven out of its course by the northerly winds which had for some time prevailed. The people on board this canoe were forty in number, and had been at Otaheite to receive instruction concerning the true God and the new religion, and were returning to their own country. Some of them had learned to read and write. They were peaceable in their conduct, and strict in their observance of the Sabbath-day. They had exerted their influence to persuade the poor natives of Tubooi to cast away their idols, telling them there is but one true God, viz. Jehovah, and that none can save them from their sins but Jesus Christ. The natives, so far from attending to these instructions, accounted the strangers as enemies because they told them the truth, destroyed their canoe, and forcibly took a musket from them. The natives of the Paumotu Islands, upon being asked why they did not resent these injuries, replied that, had they been heathens, they should have immediately fought with them; but having become Christians, and embraced a religion which was distinguished for its opposition to war, they were afraid of incurring the displeasure of Jehovah by unnecessarily engaging in it. Happy would it be were the inhabitants of the more civilized parts of the world, who profess the christian religion, on similar occasions, to imitate the conduct of these South Sea Islanders. The two Europeans and three of the strangers who had arrived in the canoe were desirous to go to Otaheite to acquaint Pomare with their misfortunes, and to obtain a large canoe to fetch away their companions from Tubooi.

Extracts from Mr. Ellis's Journal.

April 26.—This afternoon Pomare and the Queen paid us a visit. He was much pleased with the portraits in the Evangelical Magazine, and some prints of Natural History.

May 1.—As we were leaving Timai before day-light, on our return, many of the inhabitants were returning from the bushes, where they had retired for private prayer, which in general they conclude before the sun has risen above the horizon. My bosom glowed with gratitude and love to witness their conscientious attendance on the means of grace, and their apparent fervour when engaged in devotional exercises.

June 5.—Employed, with the assistance of the natives, in digging down the remains of the altars in the neighbouring morais. A se.

cret pleasure pervaded my mind whilst thus engaged. It was delightful to think that they were no longer used in the service of him for whom they were first designed. How little those who polished and placed them there supposed they would ever form part of the floor of a printing-house, from whence would issue the joyful news of that salvation, through a crucified Redeemer, by means of which many should be "*turned from dumb idols to serve the living and true God!*"

10.—Pomare arrived in the afternoon, to witness the first composing for the printing-press. He was asked whether he would like to do the first himself? He answered, Yes. The composing-stick was then put into his hand, and he was directed from whence to take the letters, and how to place them, until he had composed the alphabet, at the beginning of the Taheitean spelling-book. He appeared much pleased on this occasion, as were many of the chiefs who were present.

19.—Pomare, the Queen, and her sister, dined with us to-day. We received from him some important hints respecting the language. He was much pleased with calculating the number of letters in the spelling-book, and surprised on finding that there were 5000 of the letter *a* only.

DEMERARA.

Extract of a Letter from Mr. Smith, Demerara, dated June 4, 1818.

At Le Resouvenir every thing, as far as relates to the state of religion among the negroes, goes on well and promises fair. During my residence here,* I have baptized no less than 170 persons, of which number 120 were adults, and the other 50 were children of various ages, whose parents dedicated them to God when they themselves were baptized. If there be any thing on this side heaven which excites in the heart of a Missionary of Jesus Christ any thing like a fulness of joy, it is to behold whole families of heathens embracing the gospel, and living so as to glorify God. This joy many of your Missionaries realize; this joy is mine: and to hear of these things will be the joy of the Missionary Society, and the joy of all those that love our Lord Jesus Christ in sincerity. This is interest for the British Christian's money; noble interest it is, for the redemption of the soul is precious!

It affords us, as it will the Directors, great satisfaction to learn that the religious negroes conduct themselves with great propriety. In all my inquiries among the planters concerning the conduct of those of their slaves that come to chapel, I never heard any of them say that religion *had* spoiled any of them, but most of them say it *will* spoil them. This is the only reason assigned for their opposition to us. Our congregation continues large, but not so large as it was some time back. This is owing to the planters making the slaves work on Sundays.

* About two years.

MALTA.

By a letter from the Rev. J. Lowndes, dated July 13, 1818, we are informed, that beside a number of Bibles and Testaments which had been distributed in the course of a year, 6668 Tracts, in the English, Italian, French, Spanish, and Greek languages, had been dispersed. Of these more than 3000 are in the Italian tongue, and the greater part are in the hands of Catholics.

The Italian New Testament, printed at Naples, is more acceptable to the Catholics here than those which are printed in London; but prejudice and superstition are deeply rooted in the hearts of the inhabitants.

The situation of Malta is exceedingly favourable for the promotion of Missionary and Bible objects. Placed in the midst of the Mediterranean Sea, the communication is easy with Sardinia, Corsica, Sicily, Italy, Turkey, Palestine, Egypt, and the north coast of Africa; and as ships to or from all these and other shores, are frequently touching at Malta, the opportunity here afforded for the distribution of Bibles and Tracts is perhaps superior to almost any other place in the world.

The London Missionary Society is about to send another Missionary, Mr. Wilson, to this island. After his arrival, Mr. Lowndes will be at liberty to proceed, according to the original design of the Directors, to one of the Ionian Islands.

Mr. Drummond lately returned to England from his benevolent visit to the continent. He has been indefatigable in promoting the diffusion of the scriptures in various places. The Rev. C. Burckhardt is gone, at his expense, to the Levant; and intends to visit Egypt, Jerusalem, Asia Minor, and Greece. We have heard that more than 150 Arabic New Testaments have been distributed in the city of Alexandria.

A gentleman resident among the Greeks informs the Rev. Mr. Jowett, in Malta, that some of his friends, by a serious study of the New Testament, (in modern Greek,) have much altered their former opinions. 'Since I knew you,' said an elderly gentleman, 'my worship of saints has grown very cold, but my worship of God much warmer.'

This correspondent says 'I have made several openings in our neighbourhood for the introduction of the Bible; say, *Gastagui*, *Prevesa*, *Ithaca*, &c. After many researches, I have at last found one who enters deeply into the views of the British and Foreign Bible Society, assembling the country clergy, and strongly exhorting them to search the Scriptures as the only sure guide. I have great expectations from him.'

IRELAND.

THADDEUS CONOLLAN, an Irishman, formerly of the Roman Catholic persuasion, but who, by reading the Scriptures in search of arguments to confirm himself in his creed, became a convert to the protestant religion, has been eminently useful in furthering the cause

of the Bible among his countrymen. On receiving the truth himself, he gave to his mother and sisters all his property. He has been twenty-five years wandering from cabin to cabin, among the poor native inhabitants, for the benevolent purpose of teaching them to read, and explaining to them the Scriptures. In order to dispose them to learn to read, he exhibits to them their native language in its native character, to which they manifest a strong predilection. He reads to them, in an Irish Bible, some striking passage, calculated to awaken their admiration, and enkindle a desire to peruse the precious volume themselves. He then offers to teach them to read, without reward, on condition that every pupil shall engage to teach twenty-four more. He is careful not to interfere with the religious opinions of any; but let the Bible, with the blessing of the Holy Spirit, do its own work, as it did on his understanding and heart. He has thus taught, or been the means of teaching, upwards of *forty thousand* of his poor countrymen, to read that word which is able to make them wise unto salvation.

EXTRACTS FROM THE CORRESPONDENCE OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

From a Minister in one of the Bahama Islands.

New Providence, January 10, 1818.

The books of which you advised me arrived safe and in excellent condition. They have proved a most acceptable supply. I am persuaded the attention of the Committee of the British and Foreign Bible Society could not have been directed to a part of his Majesty's dominions which stood more in need of Bibles and Testaments than the Bahama islands. I am happy to say that numbers of families who had no Bible or Testament, (some indeed had a few leaves carefully preserved,) now possess the Book they prize above every other, and rejoice in their possession. One poor woman told me she never read a chapter in the Testament in her life till she read one in the Testament I let her father have, and that she never received such light as she did from reading it. The Committee would be pleased to see the poor old widows reading their large Testaments; they consider themselves rich indeed, and they requested me to return their thanks to the Committee for so great a gift; some of them would insist on giving the widow's mite, and some gave sixpence. I beg leave to offer my thanks, and those of the poor people, both whites and blacks, to the Committee, for the Bibles and Testaments I received from them, and pray that God may bless every member of the Committee here and hereafter.

I am happy to inform you, that all the Spanish Testaments are disposed of; forty-eight were sold in one day. My friend, Dr. Dumaresq, who took upon himself the disposal of the whole, having been acquainted with many of the Spaniards, told me, that as soon as they found it to be the New Testament, the avidity with which the books were purchased was beyond description. Dr. Dumaresq has received applications for upwards of a hundred Testaments.

From the Rev. Robert Pinkerton.

Pleskoff, May 30, 1818.

On the 25th instant I left St. Petersburg, and commenced my journey into White Russia, by directing my course towards Gatschina, the beautiful summer residence of the late Emperor. Before separating from my dear family and friends, I had the satisfaction of seeing our beloved President, just re-

turned from Moscow, who gave us the most favourable account of the proceedings of the Society in that city. The Prince has also, as on former occasions, furnished me with a number of letters of recommendation, in the name of the Committee, which I hope will powerfully tend to promote the benevolent work in which I am engaged, particularly in those parts of White Russia and Lithuania which I have never visited before. Continuing my course from Gatschina, through Luga, and Borovitch; I found myself, early in the morning of the 27th, approaching the once strong and massive, but now fast mouldering, walls and towers of the ancient capital of the principality of Plescovia. This city, like her sister Novogorod, though still retaining numerous monuments of former greatness and opulence, is, in general, in a ruined state. The number of its inhabitants is still reckoned about ten thousand.

I met with a very kind reception from the Archbishop, (residing in a monastery about five versts out of town, beautifully situated on the banks of the Velikia,) who in union with his Excellency the Governor, since my last visit to this place in 1816, has succeeded in forming a Bible Society for this province, which contains a population of upwards of 650,000 souls. This took place on the 12th of March, 1817, and the progress of the institution, during the first year of its existence, has far surpassed their fondest expectations.—The number of annual subscribers is 211, and of benefactors 1117, among whom there are many of the poorest of the peasantry, who, on being made acquainted with the simple and sacred object of this Society, willingly came forward with their kopeks to aid its funds. The subscriptions, and kopek collections made among the peasantry, during the first year, amount to near 13,000 rubles. The demand for the Holy Scriptures has been great.

The Archbishop informed me, that in his diocese, which consists of 450 churches, the greater part of the clergy are still without a Bible! Through the continued exertions of the Society, however, with this learned and venerable Prelate at its head, there is good reason to hope that this lamentable scarcity of God's word, not only among the clergy, but also among numbers of the laity who are able to read it, will be removed.

From the same.

Witepsk, June 5, 1818.

On my arrival in Potolsk I met with a very kind reception from his Royal Highness the Duke, who inquired particularly respecting the prosperity of the Bible Society in different quarters of the world, and expressed his great satisfaction at its continued success in every Province of the Russian Empire. On the 4th instant we had a full meeting of the Members of Committee, in which several new arrangements respecting the distribution of the Sacred Writings were proposed and adopted; which, it is hoped, will produce good effects.

The income of the Society, during the first year, is 4538 rubles. Since receiving the Bibles and Testaments from St. Petersburg, upwards of 300 copies have been sold and circulated. They have opened a sale for the Holy Scriptures in the chief market place, and have sent numbers of copies into the district towns of the Province for sale and distribution.

This Society has two associations, one in Velege, and the other in Potolsk. Both in Pleskoff and in this city I have visited the prisons and hospitals, and distributed the Sacred Volume among the afflicted and unfortunate. The number of the Jews in this city is great; they compose upwards of one half of the inhabitants, who are reckoned at 12,000. One of the Directors of the Committee, General Tschorba, is very zealous in circulating the Hebrew Testament among them.

From the same.

Mogilef, June 10, 1818.

It affords me great satisfaction to be enabled again to address you from the seat of the White Russian Bible Society, and to inform you of its prosperity. I now write to you from the residence of the venerable Archbishop Daniel, who most kindly invited me to lodge with him during my stay, and who is unwearied in his exertions to further the Bible cause in his extensive Eparchy.

At a very respectable meeting of the Committee, at which the Archbishop, the Catholic Bishop, and Count Tolstoy, attended. I learned the particulars of their transactions since the formation of the institution in November, 1816, and was happy to see several propositions agreed to which promise to accelerate their benevolent labours in time to come. They have already succeeded in bringing into circulation upwards of 3200 Bibles and Testaments, in different languages; of which number, 1800 copies have been distributed in the army. According to the regulations of the late much lamented Field-Marshal Prince Barclay de Tolly, each regiment was at first furnished with *one* Bible, and *twelve* Testaments. The Bible was given to the Chaplain of the regiment, and each of the twelve companies, of which it is composed, received a Testament; and the Chief Priest of the army informs me, that, at stated times, each company is assembled to hear the Testament read. Those also among the soldiers who are capable of reading, have opportunities of obtaining copies for themselves; but, as the number of these is but small, the above regulations were thought to be the most proper, in the first instance, for making the soldiers acquainted with the saving truths of the Gospel. Many of the officers have purchased Bibles for themselves, particularly in the French, German, and Slavonian languages. The amount of subscription and donations already received from different regiments is about 10,000 rubles.

In the town of *Skloff*, which is mostly inhabited by *Jews*, I found them exceedingly desirous of obtaining Testaments. They told me that they had seen one in the possession of a young man belonging to another village, but that he would not consent to let them have it. This roused their desire to obtain copies for themselves. I distributed *ten* Testaments among such of them as I found capable of understanding them, and was sorry that I had no more with me, as many came afterwards, earnestly begging for them. The number among the *Jews* in this country who understand the Hebrew, is much greater than I formerly supposed.

NEW-YORK ORPHAN ASYLUM.

Institutions for the relief of the destitute members of the human family will always find an advocate in every generous breast. The founders of hospitals, and of asylums of every kind for the wretched and friendless, have justly been ranked among the distinguished benefactors of mankind. Much however of the admiration and praise bestowed upon these beneficent institutions, has been excited by the consideration of the *temporal* advantages which they afforded to suffering humanity. The more secret, but far greater blessings, which christian charity has laboured to confer on the *immortal souls* of their bereaved and helpless inhabitants, are too little noticed and appreciated.

The establishment of a Society to provide a refuge for poor orphans in this neighbourhood, was undertaken a few years ago with very scanty resources. No institution could have been more opportune, or more popular. It has justly partaken of no small share of public and private bounty. The management of its concerns has been such as to deserve and receive universal approbation; and, under the smiles of the Father of the fatherless, it has become an ornament to our city.

The large and convenient Asylum at Greenwich, cherishing within its walls one hundred and thirty orphans, provided with wholesome food, and comfortable raiment, and enjoying in a high degree, health and comparative happiness, with the benefit of in-

struction in useful knowledge, especially such as is calculated to make them wise unto salvation, is a spectacle which the eye of benevolence and piety cannot contemplate without increasing delight. The mere sight of those little cherub-faced-immortals, rescued from misery and vice, in possession of all the comforts which humanity and religion are capable of affording, must fill the heart of the benevolent visiter with highly interesting emotions. The private history of many of those little ones furnishes incidents of bereavement, indigence, and wretchedness, far more worthy of our sympathy than the fictitious tales of splendid misery, drest in the pompous decorations of mimic art, which awaken only a fruitless sorrow, without presenting any object for the practical exercise of beneficence. In these mansions of charity, also, we often behold displays of sovereign mercy, which render them a subject of interest to the pious soul, far exceeding any thing which this world can boast of.

In some instances the Great Shepherd takes the lambs of his flock, from the midst of the temporal and spiritual evils to which they would become an easy prey in a sinful and miserable world ; places them in a secure fold ; leads them to the pastures of his word ; and, without sending them back again to conflict with the trials of this life, removes them by a happy death, into the everlasting habitations prepared for them in his kingdom above.

We are led to these observations by a late remarkable instance of the power of divine grace upon the heart of one of the young tenants of the Asylum above mentioned. We give the following account of it in the words of Mr. John Mc Farlane the worthy superintendent of that institution.

OBITUARY.—*For the Christian Herald.*

Charles Petit was admitted into the Orphan Asylum on the 7th of November, 1815. He was then four years of age. He continued in good health, and exemplary in his conduct, till about three weeks before his death, when he took the measles, and afterwards the whooping cough, which confined him to his bed. During this time I visited him very often. The first time I asked him how he did, he answered, "I am very sick." I said I was very sorry, and asked him what was the cause of his being sick. He replied, "It was sin that brought sickness and death into the world." I then asked him if he thought himself a sinner, and dying. He answered, "Yes."—I said "Charles, are you prepared to die?" He answered, with a smile on his countenance, "Yes."—I said, "since you are a sinner, how can you expect to be prepared to die, and go to Heaven?" He answered ; "For the sake of Jesus Christ God will pardon my sins and take me to heaven. I want you to pray for me."—"What shall I ask the Lord to do for you."—"I want God to make me a good boy, and take me to heaven when I die."—On Monday my daughter Joanna attended him. She asked him if he thought himself dying, and if he was willing to die. He answered, "Yes," and begged her to advise John, his brother, to be a good

boy, and not to tell lies nor steal ; for he had heard that he had stolen a turnip, and he was afraid that God was angry with him, and would not take him to heaven when he would die. My wife conversed a great deal with him, and observed him often praying in a low voice.—On Tuesday he sent for me to pray with him.—I asked him, as before, if he still thought himself dying. He answered, “Yes.” I asked if he had any thing to say to any one. He said, “I want you to advise John, and all the boys and girls, to be good, that they may go to heaven when they die.” He became so hoarse that he could hardly speak. We sent for the physician, who put him into a warm bath, and bled him, and applied a blister to his breast, which relieved him considerably. When the doctor was gone, he begged my wife to send for me to pray with him. After prayer she asked him how he felt. He said, “Better ; I heard my Teacher pray for me, and I was glad ; for I love to hear people pray.”—She asked him if he prayed for himself. He said, “Yes ; and I try to sing a little. I think I shall not die to night yet, I feel so much better.” He wished his brother to come to him that he might hear him say his prayers, and that he might pray with him. I told him John was gone to bed, but promised to send him to him in the morning. On Wednesday morning he was much the same. John came and said his prayers, and Charles prayed also, and said he felt better. He asked Joanna to join with him in singing the Christian’s dying song.

Mine eyes are now closing to rest,
My spirit must soon be removed,
And mould’ring lie buried in dust,
No more to be envied or lov’d.

He said, “I shall soon sing in Heaven.”

Mrs. B——, (one of the Trustees,) spent the day with him, and expressed great satisfaction at the interview, being delighted with the simplicity and power of his faith, and the spirit of prayer with which he breathed his desires to God. Another physician attended at Mrs. B’s request. When they had left their orders, she said, “my dear Charles, you must be a good boy, and take your medicines, and ask the blessing of God upon them : perhaps the Lord will raise you up again.” He seemed no way concerned about getting better ; but after a pause, said, “Mrs. B., don’t you think when I am gone God will take care of John, and bring him up to Heaven too by and by ?”—He told the children that he would give them all his play things if they would not make a noise when he was dying.—In the evening I again asked him if he thought himself prepared to die. He replied, “Yes.” I said, “How can you expect that such a holy and just being as God is, will take such a guilty sinner as you are to heaven ?” He said “Jesus Christ died for sinners.” “But do you suppose that Jesus will think of a poor sinner like you, weak and low ?” He said, “I pray to God, and he has made me willing to die, and he will take me to Heaven.” I said, “Well, Charles, I am glad that you are prepared to die, and go to Heaven, but

don't you wish others to go also?"—He answered, "I want John to go, and my Teachers, and all the boys and girls to go." "Do you wish any more to go."—"I wish every body to go."—"I want you to pray for me."—"I will, Charles, when the children have finished their supper."—Soon after, he begged my wife to call Christopher, (the assistant Teacher,) and me, to come and sing and pray with him. On Thursday he was much weaker in body, but strong in faith, begged us to pray with him, and when his complaints would admit, continued praying for himself. Joanna and he sang the following lines :—

Now for the eye of faith divine,
To pierce beyond the grave ;
To see that friend and call him mine,
Whose arm is strong to save.

Lord I commit my soul to thee ;
Accept the sacred trust :
Receive this nobler part of me,
And watch my sleeping dust.

He was very restless throughout the day, but conversed frequently with his brother, and those who attended him, and had no doubts on his mind. He several times expressed a wish that Mrs. B. would come and read to him, and said, I love to hear Mrs. B. read, she reads so pretty. My wife asked him if he loved Mrs. B. He said, "Yes I do, and I love my Teachers, and all the good boys and girls."

In the evening he sent for Christopher and me to pray with him, and to sing the hymn beginning with the following verse :—

How condescending and how kind
Was God's eternal Son :
Our mis'ry reach'd his heavenly mind,
And pity brought him down.

About eleven o'clock I asked him if he thought himself near his end. He said he did. "Yes, Charles," said I, "you will soon get quit of your bad cough, and your other complaints : you will soon be happy in Heaven, singing the song of Moses and the Lamb." He became gradually weaker, but still continued praying.—The last words that he uttered was the prayer of Holy Stephen, "*Lord Jesus, receive my spirit ;*" and in the arms of that blessed Jesus, who suffered and died for him, he fell asleep on Friday morning, the 27th of November, 1818, at six o'clock, aged *seven years*.

NINTH REPORT

Of the Board of Managers of the New-York Bible Society.

At the last Anniversary there were on hand 276 English, and 547 French Bibles. Since then the Board has purchased of the American Bible Society 350 octavo, and 600 duodecimo Bibles.

It has also received from that Institution a donation of 50 German Bibles, octavo, in large type, for gratuitous circulation.

It is well known, that many persons who cannot afford, or are not disposed, to purchase Bibles at the rates at which they are sold by the booksellers, are however willing to buy them at reduced prices. In order to avail itself of this means of increasing the circulation of the Scriptures, the Board, in July last, appointed a committee to procure a quantity of Bibles, for the purpose of selling them at low prices to individuals of the description above mentioned. A person employed by that committee to go into those parts of the city most likely to answer the design, has in this manner disposed of 320 octavo, and 121 duodecimo Bibles in less than four months; and the money received has been paid to the Treasurer of the Society.

In addition to the above, 671 English, 37 German, and 8 French Bibles, have been distributed gratuitously by the Managers in the following manner:

- 49 to the Orphan Asylum Society of New-York,
- 12 to the Methodist Free School,
- 12 to the Charity School of the Reformed Dutch Church,
- 24 to the New-York Free School Society,
- 20 to the Sunday School Union Society,
- 6 to School No. 3,
- 24 to the Richmond County Charitable and Religious Society,
- 25 in Sullivan County,
- 6 in Poughkeepsie,
- 6 at Flatbush, Long Island,
- 12 in Flushing,
- 18 at the East End of Long Island,
- 36 in various places, (through Mr. Wm. Burke,)
- 24 in Delaware County,
- 6 in Rockland County,
- 12 in the Western part of this State,
- 429 to individuals in this city.

These make the number gratuitously circulated by the Society, since its organization, to be *twenty thousand Bibles*.

When we contemplate the multitude of immortal souls around us, who are without a copy of the Records of eternal life, and the millions in distant places who have no knowledge of the glad tidings which they reveal, we may well exclaim, what are these among so many? And if we consider the assistance which the inhabitants of this populous and wealthy city are capable of contributing towards a supply of those spiritual wants, we cannot but acknowledge, that we have done much less than we ought to have done, to testify our gratitude for the manifold blessings with which we abound, and for which we are so greatly indebted to Divine Revelation.

To promote the dissemination of the Sacred Oracles, is not exclusively the privilege and duty of the affluent. The most indigent may, in some way or other, be instrumental in furthering this benign arity. In Great Britain and other countries where Bible Socie-

ties have most prospered, we find that no small portion of their funds has been derived from persons in very moderate circumstances. The smallest Associations, when extensively established, afford, by their number, an aggregate of resources for carrying on this benevolent work, of which it is not easy to estimate the amount, or appreciate the importance.

The increase of funds is not the only benefit to be reaped from this class of contributions : it is attended with other advantages of a most interesting nature. By calling into active service every portion of a christian people, by engaging all hands, and hearts, and heads, according to the ability given to each, you promote a community of feeling in relation to the object, as well as extensive, lively, and efficient exertion to advance it. Extensive efforts to distribute the Holy Scriptures cannot fail to produce a corresponding increase of reverence and love for their sacred contents, in the hearts both of the giver and receiver. And wherever the Lively Oracles are disseminated and read, they cannot but diffuse a most salutary moral influence within the sphere of their circulation.

The Managers have long been sensible of the importance of pursuing a system of measures which should set in motion every section of this populous city. The subject occupied much of their deliberations during the preceding year. A plan was adopted for organizing Auxiliary Ward Associations : but various causes have prevented its execution. The Board has, however, recently determined to make an experiment without delay in one of the upper wards of the city. A large committee of the Managers has accordingly been appointed to carry the design into effect, as expeditiously and as extensively as may be found practicable.

We cannot but anticipate a favourable result from this proceeding. The Christian character of the inhabitants of New-York will not allow us to doubt, but that their countenance and support will be cordially and abundantly afforded towards accomplishing so beneficent and interesting an undertaking. On this labour of love angels must look down with delight. What class of human society, or what condition of life, would forego the honour of having some instrumentality in promoting it?

The astonishing effects produced by the Bible Associations recently formed by the ladies of Liverpool, in England, furnish a powerful illustration of the importance of Institutions of this kind, on an extended scale, in a populous city. Between five and six hundred benevolent females have been engaged in entering every dwelling, for the purpose of ascertaining the want of Bibles. They have solicited from the humblest of their tenants some small, but stated contribution, to purchase a copy of the Scriptures, if they were able, and have dispensed copies gratuitously to those who were destitute. They have thus enabled the Ladies' Bible Society of that place to pay into the *Bank*, after deducting their expenses, one thousand seven hundred and twenty pounds sterling, (upwards of 7,600 dollars,) as the produce of a little more than six months ; and to enrol on their books more than *eight thousand subscribers*.

Have we not reason to hope that similar efforts made here would be attended with corresponding results?

We congratulate our fellow citizens on the prosperity of our National Bible Society. It recognizes at present one hundred and seventy nine Auxiliary Institutions, spread over the face of this widely extended country, harmoniously, and we trust in some good degree efficiently, co-operating with it in circulating the word of life throughout the land. With increasing patronage, and a progressive augmentation of contributions, it bids fair, under a judicious system of conducting its operations, and the smiles of a gracious Providence, to realize the fondest hopes of its founders, and become an extensive blessing to this Western World.

The British and Foreign Bible Society continues its magnificent labours, with its characteristic *wisdom, liberality, diligence, and energy*. It is supported by upwards of five hundred and fifty Auxiliaries. It has printed, or aided the printing or circulation of the Scriptures, in whole, or in part, in *sixty-six* different languages, or dialects; and has issued, from the commencement of its establishment, upwards of *two millions* of copies of the Scriptures.

The Russian Bible Society, animated by the same benevolent and liberal spirit, under the distinguished patronage of the munificent Alexander, is distributing the Oracles of Life throughout an immense population, heretofore sunk in the grossest spiritual darkness. It has translated the scriptures into nineteen different languages, and aided by more than 120 auxiliaries, it is extending its operations from the Baltic to the borders of the Chinese empire.

The other National Bible Societies in Europe, as well as the smaller Institutions there, and in other parts of Christendom, appear to be increasing in zeal and usefulness.

With this cheering prospect in view, we are called upon to render our devout and thankful acknowledgments to the Father of lights, that the *day-spring* from on high is thus extensively visiting the benighted nations of the earth, and preparing the way for the second advent of the Lord of glory. While we are permitted, not only to walk in the light of its heavenly beams, but likewise to be instrumental in diffusing them around us, *let us work while it is day, seeing the night cometh, in which no man can work.*

SEVENTH WARD BIBLE ASSOCIATION.

At a meeting of a number of the inhabitants of the *Seventh Ward* of this city, convened for the purpose, on the evening of the 15th instant, in the spacious Room of the New-York Free-School in Henry Street, a BIBLE ASSOCIATION was formed, by the unanimous vote of the citizens present, as an *Auxiliary to the New-York Bible Society*. GEORGE BUCKMASTER, Esq., the Alderman for that Ward, is President of the Association. From the intelligence, zeal, and active habits of the gentlemen who compose its Board of Managers, we expect much good will result from this new establishment. It is hoped that their efforts will be extensively seconded by the citizens of that district. We expect soon to see a similar Association instituted in every ward of this city; and God grant that they may be instrumental in supplying every family, if not every individual, with the sacred records of eternal life.